A

DIALOGUE

BETWEEN

Timotheus and Judas,

Concerning a Pamphlet called,

The Growth of DEISM in *England.*

3

A DIALOGUE

Between

Timotheus & Judas,

Concerning a

PAMPHLET,

[By W. Stephens]

CALLED,

The Growth of Deiſm in England.

[By Henry Hill, D.D.]

LONDON:

Printed for *S. Manſhip* at the *Ship* in *Cornhil*, near the *Royal-Exchange*, MDCXCVI.

~~631:80~~
696,7:32

TO THE

READER.

ABout the middle of June *laſt, a Gentleman put into my Hands a Pamphlet, called,* The Growth of Deiſm in *England; but withall told me, that he had borrowed it, upon promiſe to reſtore it with ſpeed, and therefore could allow me juſt time to peruſe it; and ſo I did, and that was all. My Curioſity leading me to a further and more ſerious peruſal of it, I ſent with what ſpeed I could to* London, *for one of thoſe Pamphlets, but could not get one till* July *the* 18th. *Aſſoon as I had received it, and read it once or twice, I believed that the Author's Travels in his Youth had ſpoiled him, and ſo much*

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corrupted his Chriſtianity, as not to leave him the Morals of an Honeſt Infidel. What his Modeſty, his Truth and Charity are, his Pamphlet tells us plainly enough, What his Religion is, I wiſh he himſelf could tell. If we ſhould allow him to be a poor deformed By-blow *of* Socinus, *we do him great Honour. But who can gueſs what, or who he is? He has more* Diſguiſes *on than* Father Greybeard *had on the Scaffold in* 48. Jan. 30. *Whether that Man be ſtill living or no, who can tell? But however that be, the Author of the* Growth of Deiſm *has undertaken the like Jobb of Journey-work again, excepting only, that his* Maſter has enlarged his Commiſſion *to the* Execution *of the whole* Body *of* Chriſtianity, *with its* Prince, *or* (*as he calls him* Page 17.) *its* Patron. *I had ſent this abroad a little ſooner to beg the Honour of its being admitted into his* Numerous

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Acquaintance, *but I feared, being upon his Travels in making his* Summer-Viſits, *it might not find him: But the Seaſon of the Year approaching now, that will call him to his* Winter-Quarters in London, *I thought it good Manners to ſend this forth a little before-hand, to wait him there, and Congratulate his Return.*

A

DIALOGUE

BETWEEN

Timotheus & Judas

Concerning a Pamphlet, called the

Growth of Deiſm in *England.*

Judas. SIR, next paying my Reſpects to you after your Return Home, the chief of my buſineſs is, to have your Judgment of a Pamphlet lately written, called, The *Growth of Deiſm in* England.

Tim. I juſt ſaw, and heard of it Sir, in my Journey, and that was all.

Judas. Bleſs me Sir! It has been abroad ſeveral months, and written with that ſmartneſs of Stile, and quickneſs of Wit, that I am amazed to hear you ſay, you did not hear of it before.

Tim. If you could have added Evidence of Truth, and Strength of Argument, it had been never the worſe. But you know Sir, that I live a Retired Life, and that I have neither Time, nor Mony (like that Author) to Contract a *Numerous Acquaintance*, to ſpend the *Winter in*

Town, and the Summer in Country Viſits. There may be a thouſand Books Printed, and I never hear of One of them. And it was meer chance only, that ever I heard of this.

Judas. But pray Sir, what is your Judgment of it, for I preſume you have read it ſince your Return.

Tim. Once or twice I have Sir; enough in Conſcience to ſee through the Authors both Honeſty, and Argument. But becauſe I do not much truſt to my own Judgment in any thing, I will (if you pleaſe Sir) wave mine a while, and give you an honeſt Gentleman's Opinion of it, who was with me lately, and who had ſcanned it narrowly.

Judas. With all my Heart Sir.

Tim. Asking then his Judgment Sir, of it, he told me, that it was ominous to ſtumble in the Threſhold. When I read Sir (ſaid he) the Title of that Pamphlet of the Growth of Deiſm, I expected to have heard of Arguments to invalidate all *Revelation.* I expected to have heard of *Sampſon's Locks* and *Balaam's Aſs* in the *Old Teſtament*, and of as many Abſurdities in Matters of *Faith*, and Falſhoods in Matters of *Fact* in the *New.* I believed he would have proved its inconſiſtency with the Chronology, and Hiſtory of thoſe Times in which it was written, of its preſcribing Myſteries to be believed, which were contradictory to common Underſtanding, and of matters of Practice, which were ſo to common Morals; I expected to have heard that the Apoſtles were no proper Judges of the Matters of Fact they delivered, that they were corrupted either through Intereſt, or Deſign, or rendered Incompetent through Ignorance, or Profligate Lives, and by conſequence, that their Teſtimony could not be ſuppoſed to paſs in any Court of Judicature in the World, and that for the ſame Reaſons we might reject the Validity of it too. This I ſay, I lookt for (at leaſt) from this Man when

when I read the Title to his Pamphlet (for I expected Pertinence, and not Deſign) but inſtead thereof, out comes a *Mouſe* at laſt, and tells me, that there are a parcel of Men amongſt the Clergy of *England*, that do not live ſo good Lives as they ſhould do; as if (ſaid he) there were any *Body* of Men in the World that did; and that our Saviour had not expreſly foretold, that to the End thereof, there would be *Tares mixed with the Wheat.*

Sir ſaid I, methinks there cannot be a weaker and more Ridiculous Argument brought againſt the truth of any Doctrine, than the ill Lives of ſome of its Profeſſors. For if there be any Force in it, there is (with Chriſtianity) an End of all Religion in the World (for none are without ſome Men of bad Lives) and all Mankind (if this Argument be good) muſt with one dead weight ſink into downright Atheiſm.

To which my Friend replyed, and who knows Sir, ſaith he, what hidden Reſerve this Man had when he made uſe of it? But Sir (ſaid I) it may be, if this Author's Life were narrowly inſpected into, that it might be found no very good Argument for the Truth of that Religion (whatever it be) that he himſelf profeſſes. To which my Friend returned: We ought Sir, to have better grounds to believe it is, than he has given us in this Pamphlet; for Diabolical Slanders and Malice (ſaid he) are but poor Arguments of a Good Life. But when all is done (ſaid my Friend) if the bad Lives of ſome of the Clergy of *England* are an Argument againſt the Truth of Revelation, the Lives of thoſe that are good, muſt by a Parity of Reaſon be an Argument for it, and except, ſaid he, that this Man is loſt to all Shame, and Modeſty, he cannot deny, but that there are abundance of the Clergy of *England*, that live anſwerably to their Faith.

Upon this I interpoſed a little, and ſaid, you ſeem, Sir, to me to be much miſtaken. For this Gentleman does not ſay, that theſe Arguments have made him a *Deiſt*, *but ſome of his Acquaintance.*

To which he replied, The Monky, Sir, you know, pulled the Nut out of the Fire with the Cats Foot, but both the Action and Deſign was wholly the Monky's, and not the Cat's; and this Gentleman makes ſo many ugly Grimaces through his whole Pamphlet, againſt all Chriſtian Churches, as well as that of *England*, that it is an eaſie Matter to ſee who was *Maſter of this Movement.* 'Tis true (ſaid he) he does ſometimes ſeem to boggle a little at the Deiſts Arguments brought againſt the Truth, and in Scandal of the Chriſtian Religion, but he does it after ſuch a yawning rate, that you would believe he were more than half a-ſleep when he did it.

But however it be as to that matter, yet all they bring againſt the Church of *England*, he ſwallows whole, and does not only allow, but improve them. So that whatever Diſguiſes he would appear under in other Reſpects, yet all that is ſaid againſt the Church of *England* is plainly his own, and ought to be ſo eſteemed. And therefore (ſaid he) let him put on as many Skins as he will, we ſee his Ears ſtill, as the Man knew well enough who it was that ſtunk, though the Woman ſaid 'twas her Dog.

But pray Sir, ſaid I, how can this be? "When, Page "the 8th. we are told that he belongs to the Church of "*England*, and that it was well for him he was of the "Biſhop's Church, for without a dutiful Allegiance to "the Biſhops he could not hold the Place he now en-"joys.

I am glad Sir, ſaid my Friend, to hear, that ſome Men may hold Places under the Church of *England*, *that are not*

of

of the De Facto-ſhip. And this is the only Inſtance (I think) (though I believe much againſt his Will and Knowledge) that he has confuted the Objections he made by the Deiſts againſt the Church of *England.* For by this Inſtance he hath let the World ſee, *that a Man may hold a Place, and yet pay very ſmall Duty to the Biſhops.* Not that I doubt, ſaid he, but that he is old enough to hold a Place under any Church whatever, and be their *Shiboleth the Jure Divino, or De Facto,* or any other Title, he is wiſe enough to hold faſt what he has; only it may be, he had rather their *Shiboleth* were the *Title of the People,* that ſo the King might hold his Place under him. And as for his *belonging to the Church of England,* he may, Sir, ſaid he, for all as I know, if you will allow *Judas* to belong to *Jeſus and the twelve,* or *Aſcarides* to belong to the *Body of a Man.* After he had ſaid this, Sir (ſaid I) we will have done if you pleaſe with the Title, and I will beg the Favour of you to give me your Judgment of the Body of the Diſcourſe.

Judas. It is what I have been long a waiting for.

Tim. I tell you then Sir, (ſaid he) that if you will believe all this Author ſays, you may believe enough; if only what he proves, you can believe nothing. For if you will not take his Word for his Stories, there's an End of them, and I dare boldly ſay, that take ten Pages together through his whole Book, and there is hardly one Word of Truth in them, or if there be, it may honeſtly be ſaid of him, what he colourably ſays of the Deiſts, Page the 14th. that *he ſtretches his Concluſion beyond his Premiſes.* The main of his Building is raiſed on the *Shiboleths* (as he calls them) of the Church of *England*: The *Doctrine of Non-reſiſtance, and the De Facto Title:* there is a little Colour of Truth in the Firſt, in the laſt there is none at all. So that if you do but rightly ſtate the former, and barely deny the

latter,

latter, his whole Structure falls about his Ears, and he is buried in its Ruins. The reſt of his Book is (moſt of it) Perſonal Calumniations, juſt ſaid, and never proved, and for the greateſt Part as falſe, as the Foundations of his Building are rotten.

In ſhort, Sir, ſaid he, it is a Diſcourſe written with that little Truth, and leſs Argument, with that incomparable Malice againſt all ſettled Churches, particularly that of *England*, againſt Chriſtianity it ſelf in all its holy Myſteries, more eſpecially that of the Divinity of our Bleſſed Saviour; that I cannot think thoſe Papers can deſerve any better Fate, than to expire in a like Place, where the Authour's famous Anceſtor *Arius* did; and Sir, ſaid he, I honeſtly confeſs to you, that thoſe I had of them, have ſometimes ſince given up the Ghoſt.

Thus Sir, you have heard (in part) the Thoughts of my Friend upon this Pamphlet; pray now, before we go any further, what are your Thoughts of him?

Judas. Why truly Sir, to deal plainly with you, I think him a *Prieſt-ridden Aſs*, one that has more *Ears* than *Brains*, that hears and receives whatſoever the Prieſts pleaſe to put into his Head, and has no Judgment to diſtinguiſh of things. But as for my Friend, the Author of this Pamphlet, (ſo I call him, for ſo he is) I think him (next the Honourable S. *R. H.* the beſt *Diſtinguiſher* in the World. He had that *Acumen Ingenii* from his Infancy, that he was uſed to ſlit Motes in the Sun, when he was but four Years old, and now he is above threeſcore, he can, he ſays, ſlit a Hair without Spectacles.

In ſhort, Sir, I believe, that you cannot but ſee, that he has *diſtinguiſhed* ſo nicely between *Religion and Prieſt-Craft*, that he has made all *Ambitious Prieſts* to ſtink, even from *Aaron* down to this Day. And has turned the Edge of the Church of *England's Caution to young Travellers*, Page 5th.

ſo

ſo ſharply againſt their own Throats, that he has *diſtinguiſhed* them for ever out of their *Gains* that way, by making it plainly appear, that there are as many *holy Cheats amongſt the Clergy of the Church of* England, *as amongſt thoſe of* Rome.

And now Sir, ſince you have had my Judgment ſo freely of your Friend, pray let me have yours ſo of mine, and of his Diſcourſe.

Tim. I will, Sir, as far as concerns the Church of *England*, but no farther, let others anſwer for themſelves. And I will do it only on this Suppoſition too, that when I charge this Author with what is ſaid againſt the Church of *England*, you do not reply, that it was ſaid by this or t'other Deiſt, and not by him. For beſides, that this would breed an endleſs Confuſion in our Diſcourſe, if the Charge that is made againſt the Church of *England* be anſwered, it matters not under whoſe Name it be done. But I cannot think of a juſter Way than doing it under this Authors, for the Cauſe and Quarrel is wholly his, though like a Coward he hides his own Head; and thruſts other Men forward to fight it for him. Do not think therefore, Sir, that in the Judgment I ſhall give of, and Anſwer I ſhall make to this Pamphlet, that like a Gladiator, I will go to fencing with half a dozen Men at once, when 'tis obvious, that all the Thruſts they make againſt the Church of *England*, are directed by this Author's Hand. Or be the Arguments whoſe they will, the *Malice* ('tis plain) *is purely his.*

Judas. I do not know, Sir, how my Friend may like this Dealing, but if you will not be led, I cannot drive you, you muſt take your own Way.

Tim. Then Sir, to what you ſaid laſt I reply, that notwithſtanding what this Author hath ſaid, bleſſed be God, the *Throats* of the Clergy of the Church of *England* are

Pretty

pretty well yet, but how they would be if this Author had his full *Swinge* at them, I cannot tell. But pray Sir, by your leave a little. Did the Difference between the Church of *England* and the Diſſenters in *Biſhop Laud*'s Time, ſhew the young Traveller upon his Return that they were both Cheats? Pray what then Sir, muſt a young Traveller think now, upon his Return of the *Deiſts*, when he ſhall read their *bitter* and *malicious Invectives* alſo againſt the Church of *England?* Will he not think, that *they now*, as well as the *Diſſenters formerly*, are contending with the ſaid Church *about Power*, and that there is *Knaves-Craft* as well as *Prieſt-Craft*, and that *Deiſm* is as very a *Cheat*, as (they ſay) the *Chriſtianity* of the Church of *England* is?

In ſhort Sir, our young Traveller ſeeing all Chriſtian Churches exploded by theſe Men, and in the mean time obſerving ſo much *Malice* and *Bitterneſs* in their Writings againſt all Perſwaſions but thoſe of their own Sect, pray Sir, what muſt this young Gentleman do, if this Man's Argument be good but turn Atheiſt and leave them all?

Once more Sir, what if our young Traveller, upon his Return, ſhould find an Army of *Factious Republicans* in Rebellion againſt the King and Parliament, and the King and Parliament in Maintenance of their juſt Rights and Laws in *Arms againſt them*: Muſt the *young Traveller* preſently conclude that this is only a *Conteſt for Power*, and that the King and Parliament are as very *Cheats* as thoſe Rebels? And that their *Controverſie at bottom only is, How they ſhall make the beſt Market of the People?* Will he conclude that Government is nothing but a Piece of *Kings-Craft*, and that *Government* and *Governours* are Cheats both alike? Will he conclude, that, as by reaſon of the zealous Conteſt between *Archbiſhop Laud* on the one Part, and the *Presbyterian Kirk* on the other, he will be of no Religi-

Religion, ſo by reaſon of theſe Controverſies between the *King* and the *People*, he will live under no *Government?* Will he therefore betake himſelf (as if this Man's Argument be good he muſt) to *Hobbs* his Natural State of Independency, and like a Bear or a Wolf, retire to Caves and Dens, and bid Defiance to all Mankind? Or will he not rather, as he ought (and as he will, if he have made any Improvements in his Travels) Arm himſelf in defence of the King and Laws of the Land, againſt thoſe *Factious* and *Ambitious Rebels*, whoſe only deſign is to be *uppermoſt themſelves?*

But to let this paſs Sir, that which troubles me moſt is, to hear this Author ſo poſitively affirm the Church of *England* to be but one Great *Bulk of Impoſture*, and that all her Prieſts to a Man (except Mr. *Johnſon*) are ſo many *Knaves* and *Cheats*; At this Rate Sir, he muſt believe the Church of *England* to be the *Church of Hell*, as well as the *Church of Rome*, and for all as I can ſee by this Charge, muſt have a great many more Devils in her than ſhe has.

Judas. Why truly Sir, my Friend does verily believe the Church of *England* ſo to be, and ſo he will call her, aſſoon as he can do it with the ſame ſecurity he now does the Church of *Rome.* Nay Sir, I tell you further, that he believes all *ſetled Churches* in Chriſtendom ſo to be: For he tells you plainly Page 27. "That 'tis the trick of all ſetled Churches to take "away the Uſe of Mens Reaſon, to render them "Slaves and Vaſſals to their Dictates and Commands; "and what are theſe pray that do ſo, but *Churches of Hell?* But particularly as to the Church of *England*, he has proved it to a Demonſtration, that ſhe is ſo

Arrant a *Cheat*, that ſhe has no other Ends, than to make her ſelf *Rich* and *Great*.

Tim. If this be proved Sir, I am his Convert. But pray Sir, does this Author mean, that the Church of *England* Cheats us of the Uſe of our Reaſon, becauſe ſhe does not teach us to believe, that one of his Friends Page 25. or rather indeed *himſelf*, *can write as good a Moral as our Saviour?*

Judas. We will let that paſs at preſent Sir, if you pleaſe, and examine this Author (as near as our diſcourſe will permit, page by page, and if I do not demonſtrate to you, that he has made it clearly appear, that all ſetled Chriſtian Churches are but ſo many Cheats, but more particularly the Church of *England*, I alſo with the reſt of the *Fools* will give up my Reaſon to them.

Timotheus. If you do Sir, I am your Proſelyte, and will take this opportunity to recover the Uſe of mine.

Judas. We will begin with the Church of *England* Sir: I told you that the main end of that Church was to make Themſelves *Rich* and *Great*, nay that they do (as my Friend ſays) even *Rival the Sovereign Power*. For the proof of this ſee Pages 6, 7. " The Biſhop's " Houſe (ſays my Friend) like that of the King's, " muſt be called his Palace, he muſt keep up his Claim " to the Miter and Croſier, to Vie with the Crown " and Scepter. The Title of the King's Courts is *Anno* " *Regni noſtri*, of the Biſhops, *Anno Conſecrationis no-* " *ſtræ*. In ſhort, is the King Enthroned? The Biſhop " is Enthroniſed; Has the King a Divine Right? So " has the Biſhop, *&c.* And now, what think you Sir? Is not this Argument a plain Demonſtration of the

Ambition

Ambition and *Pride* of the *Biſhops?* Is it not worth its *weight in Gold*, as ſcarce as Mony is now?

Tim. It may be Sir, for all as I know, and yet not be worth much neither.

Judas. Why do you think 'tis of no weight Sir?

Tim. Undoubtedly of very great, and ſtrength too; The *whole Convocation* muſt needs ſink under the Burden of it. Another ſuch Barrel clapt under the Church of *England* would blow her up infallibly. But now I think of it Sir, this Argument puts me in mind of two other ſorts of Men, who, (if this Man's Reaſoning be good) ſeem as dangerous to the State as the Biſhops and Clergy; And you might do well, the next time he comes up to the ſitting of Parliament, to adviſe him to take them a little into his Conſideration.

Judas. Pray who are thoſe Sir?

Tim. Why the *Nobility* and *Lawyers*, eſpecially the *Lord Chancellor* and the *Twelve Judges.*

Judas. But pray Sir, how do you think my Friend may make this out; for if it can be done, I can promiſe for him; for next a Prieſt, he hates theſe Men at his Heart.

Tim. Then firſt of all Sir, as to the Nobility he may Argue, That has the King his *Crown?* ſo have the Nobles their *Coronets*: Has the King his *great Palaces?* ſo have *They:* Has the King his *Robes?* ſo have *They:* Has the King *a Coach and Six, and a numerous Attendants of Lackyes and Foot-boys? ſo have they.* Nay, they have as many *Ears* and *Eyes* as the King has, and called by the *ſame Name* too; and what is moſt dangerous of all, they have as many *Fingers* and *Toes* and *Nails* as the King, and who knows, how ſoon theſe *bold Men*, may

climb up into his Throne, and *ſcratch out his Majeſties Eyes.*

Judas. Upon my word Sir, I think this is well thought on; my Friend will improve this I'le warrant you, for he loves the *Commonwealth* too well, not to hate the *Nobility.* But pray Sir, how ſhall he make it out as to the *Chancellor* and *Twelve Judges?*

Tim. Eaſily enough Sir thus. Has the King his *Scepter?* my Lord Chancellor has his *Mace:* Has the King his *Purple?* the Judges have their *Scarlet.* Has the King his *Throne?* they have their *Benches.* Nay, Does the King wear a *Doublet* and *Breeches?* ſo do theſe Men too; And what is worſt of all, as if they intended to ſtarve his Majeſty, theſe *Conquering Judges* have Thruſt him out of his own great *Refectory* or *Hall,* where all his *Anceſtors* did conſtantly *Eat* and *Drink,* and have there erected a *Committee of Twelve,* to determine of all his Majeſties good Subjects *Lives and Eſtates.* And this *Committee of Twelve,* being as nimble in wreſting a *Statute,* as any of the *Committee of Six* is a *Text,* to their own *Advantage,* get great Eſtates Themſelves, whilſt many Honeſt Men Live and Dye Beggars. Nay, what is more than all this, Theſe *Conquering Twelve* will not admit his *Majeſty* to ſit in their *Courts,* ſo that his *Perſon* is as little ſeen, and known there, as his *Name* is heard of in the *Biſhops:* But like *Moſes* to *Aaron,* theſe Men make themſelves *Gods* to the King, and ſay, *Hitherto ſhall thy Prerogative come, and no further.* And what is more than this ſtill, when theſe *Conquering Twelve* have a mind to ſhew their *Power abroad,* they take a Jaunt once or twice a year through the Kingdom, and hang up ſo many of his Majeſty's Subjects, that 'tis to be feared, that in a little

tle time, his Majeſty will be King but of a very *ſmall moyety of his People.* And for this doughty Service of theirs, I may honeſtly ſay (without the help of a Whetſtone as in Dr. *S*'s Caſe) *they have ſixteen hundred pounds a year a Man, whilſt Honeſt Mr.* Johnſon *Starves upon Charity.*

Judas. Pray Sir, what would you adviſe my Friend to do in this Caſe?

Tim. Why your Friend may Sir (if he pleaſes) the next time he comes up to the Seſſion of Parliament, but adviſe his Majeſty, with the Committee of Six, Page 31. "to Diſſolve this Committee of Twelve, "and he will then be King both of the Clergy (as he ſays) "and Laity too. And fix the Obedience of all "his Subjects on himſelf excluſively: For on theſe two "hang all their Law and their Prophets. But were "they but once Diſſolved, his Majeſty need but Ask "and Have. Whereas 'tis plain now, that theſe two "*Conquering Committees* of the Clergy, and Lawyers, "caſt an Awe upon the Sovereign Power, and ſuffer-"eth it not to provide for the Common Good of the "Subject, but will appropriate the *Salus Publica*, and "Influence the Government to ſerve their own Parti-"cular, their own Private Ends, as this Author has "moſt admirably worded it, *page* 31.

Judas. Really Sir, you have hit the Nail on the Head; and don't you fear, but aſſoon as the Times will bear it, my Friend will be at the *Lawyers* too, as well as the *Clergy.* He has given you a ſmart Touch of his Inclinations that way already, *page* 23. where he calls the *Attorney General, and Judges ſo many Court Blood-ſuckers*, and by Conſequence, as *very or worſe Tyrants* over the *Lives* and *Eſtates* of the People, than the *Biſhops* are over their *Conſciences.*

Tim.

Tim. But now I have thought better of it Sir, I think my ſelf bound to give you Notice, that there may be a little Danger to your Friend from my Advice; for the Judges are of the *Fundamental Conſtitution of this Government.*

Jud. As if my Friend did not know that the Biſhops were ſo too. Alas Sir, I have heard ſome *wiſe Men* ſay, that there is but *One great Fundamental either in Church or State.*

Tim. Pray what is that Sir?

Judas. Every Action of your Life tells you Sir, 'tis *Self-Intereſt.* And can you think Sir, ſo accompliſh'd a Perſon as my Friend is, will be frighted only with a Hard word, fit only for the *Amuſement* of the Ignorant Vulgar? If he has taken that Courage Sir, to *Examine what he believes*, and will not ſubmit to your Fundamentals in Religion, do you think he will boggle at thoſe of the State? Under the Roſe Sir, it would make a Cat laugh to hear you talk of Fundamentals.

Tim. Nay Sir, if your Friend ſhall think it is for his Intereſt, let him do it, I ſhall not hinder him.

Judas. But pray Sir, let us look back a little. Do you not think that my Friend has by the laſt Argument plainly demonſtrated, that the *Biſhops* of *England* Rival (as he ſays) the *Sovereign Power?*

Tim. Truly Sir, I cannot as yet bring my ſelf to believe, that living in a pretty good Houſe, with a little Honour and Power by the Bounty of his Prince, can make a Man a King. Nor do I think that Kings would have been ſo weak as to have beſtowed Theſe Honours on the Biſhops, if they had believed, that at the ſame time they had made ſo many *Rivals* of their

their *Power*. Methinks this Author ſhould have ſhewn ſome *Mony* they had *Stampt*, have produced ſome *Bills* they had Paſt. He ſhould have named the *Embaſſadors* they had *Sent* and *Received*, the *Wars* they had *proclaimed*, and the like.

Judas. The Wars they have proclaimed Sir, pray who are they at Peace with? By the Abjuration of the Covenant and other Acts, he tells you Page the *9th*, " That they proclaimed War againſt the Presby-
" terians, and beat them out of their Livelihoods,
" and after that drove them five Miles diſtance from
" all Market-Towns: And that King *Charles* the II.
" was not able to ſupport theſe his Loving Subjects
" againſt the Power of the Biſhops. And Page the 8th he tells you, " That by a new Church Device or
" Law, they have deprived the reſt of the Diſſenters of
" the Priviledges of their Country to which they were
" Born ; and Pages the *18th* and *19th*, That they have
" proclaimed War againſt the Honeſt Deiſts too, be-
" cauſe they will not believe Things which are in their
" own Natures Abſurdities, and impoſſible to be be-
" lieved, ſuch as the Doctrine of the Trinity and other
" unintelligible Myſteries, which ſerve only for A-
" muſement, and not for Inſtruction. And laſtly Sir, he ſhews you plainly, " That they proclaim War
" againſt King *William*, by allowing him only a *De*
" *Facto* Title as the Principle of their Obedience, Page the *13th*, " And that this is now the *Shiboleth* of their
" Party, as Non-reſiſtance was formerly, and that
" none muſt be promoted to Church Dignities, but
" ſuch who come in upon this Title only. So that
" 'tis plain as is ſaid Page the *12th*, That the Church
" of *England* is a Party, and are at War with all but

" thoſe

" thoſe of their own Perſwaſion, and have their Watch-
" words to know one another, as well as their Church
" Devices, to deſtroy all others but themſelves.

Tim. This is a heavy Charge indeed Sir, but a Grace of God it may not be true. I will give an Anſwer to the Particulars of it by and by. But this you call Sir, *Proclaiming of War*; and *Rivalling of Sovereignty*, do you not?

Judas. Can you doubt it Sir, is there not waging of War againſt Men's Livelihoods, as well as Lives?

Tim. And againſt Mens Reputations as well as Lives and Eſtates; and would not they (think you) that do it upon the one, do it upon the other, if it were in their Power?

Judas. I allow it.

Tim. Then is your Friend this Author, not only a *Rivaller of Sovereignty*, but the moſt *barbarous Tyrant living*.

Judas. How is that proved Sir?

Tim. By his murdering the Reputation of the Innocent without diſtinction of Age or Sex, not ſparing our Saviour himſelf, from his Croſs down to this day.

Judas. Pray Sir, how does this appear?

Tim. Only from his own words Page the *7th*, where after he had ſufficiently ſcandalized the *Modern Clergy*, He tells us, *That 'tis not Impoſſible but that the Ancient Clergy might be poſſeſſed with the ſame ſpirit of Pride, that has prevailed over the Modern*; and who does not know what this Man means by that word, *Impoſſible?* Nay he can hardly forbear an open Juſtification of the *Romans* Crucifixion of our Saviour himſelf, and puniſhing him (as he words it) as *a Slave*. For although he

he covers it with this ſuppoſition, *If he laid the Foundation of the Power of the Clergy.* Yet he muſt be blind indeed that cannot ſee what this Man means here by his *If*'s and *And*'s. When the times will permit, he will leave them out, and ſpeak plainly. Jeſu God! how is it, that we live to ſee thy Face impudently ſpit in again by Miſcreant Infidels, and all this openly, in the Face of the Sun, and a Chriſtian Government.

Judas. You miſtake Sir, 'tis a Deiſt ſays this, and not my Friend.

Tim. I warned you of this Sir, at the beginning of the diſcourſe; you think your Friend is like *Legion* in the Goſpel, but he is juſt the contrary. For he himſelf is the *Maſter Dæmon*, and hath power over all thoſe *Evil Spirits* which have taken up their abode in him, and hath Power over them to command them to ſpeak what he pleaſes, even to the blaſpheming of our bleſſed Lord himſelf.

But if this Man Sir, would have had us hearken to his condemnation of contentious Humours, and Hoſtile Inclinations in others, he ought firſt to have ſhewed to us, the Peaceableneſs of his own. If he would have expoſed the Quarrelſome and unchriſtian tempers of Church-men, he ought firſt to have recommended himſelf by a Spirit of Meekneſs and Charity. Then he might with better confidence (at leaſt) have reproved thoſe of the Church of *England*, as he does, Page the 8th. from the *breach of the ſecond table*, and might ſometime or other (it may be) have had his wiſh, *that his Soul might be amongſt the Philoſophers.*

But in ſtead of this, he has ſounded a defiance throughout this Pamphlet, not only againſt the

Church of *England*, but all other Chriſtian Churches whatever, and thrown as much filth upon them, as old rotten Lungs could diſcharge. Whereby he has proved himſelf a ſpurious breed of *Celſus*, *Porphyry*, *Julian*, *&c.* for he has their *Spite*, and *Malice*, he only wants their *Wit* and *Learning*. But if this be the Religion of the Deiſts, *Gather not my Soul O God with theſe Sinners.*

Judas. Pray Sir, let *Haranguing* alone, and come to the Particulars you promiſed. Does not my Friend make it plainly appear, that the *Biſhops* and *Clergy* did uſe the *Presbyterians* and *Diſſenters* barbarouſly, by the *Church devices* of *Abjuration* of the *Covenant* and the *Teſt*, &c.

Tim. Good Sir! what makes your Friend ſo ſweet all on a ſudden on the *Presbyterians*? how comes he to appear to them like an *Angel* of *Light* in this Page, and yet in the two immediately foregoing, to be kicking with his *Cloven Foot* at them, to ſpurn them to death? for there he levels them with the Biſhops, and tells us" that they both under a pretence " of Religion were graſping at Power, and that the " Claims of the Presbytery are nothing inferior to thoſe " of the Biſhops.

So that as kind as he is to them here, yet he has given them ſuch a Caſt of his Office, as plainly to diſcover to them, that were they guilty of the ſame fault the Church of *England* is at preſent, that is, were they *uppermoſt* again, he would not fail to remember them how they *Impoſed* the *Covenant* as a *Condition* of their *Communion*, as he now tells the Church of *England* they did the *Abjuration* of it. That he would tell them then, as he does the Church of *England* now, Page the 8th. " That no Man could enjoy a place of Profit or Truſt

" under

" under them, though never ſo dutiful a Subject or " honeſt a Man, unleſs he had a Conſcience by their " Law eſtabliſhed, by which they deprived Men of " the Privileges of their Country to which they were " born, &c. Theſe and a great many other matters upon occaſion, I ſuppoſe this good Author could rub his *old Temples*, and call to Remembrance againſt the Presbyterians, were they once again *uppermoſt*, which I hate to rake in, for I have Dunghil enough before me already.

Judas. But what's all this to the buſineſs Sir? does the Presbyterians dealing barbarouſly with the Biſhops and Clergy, juſtifie their dealing ſo with them, and other Diſſenters? What can they ſay for thoſe Church Devices of their making, the Acts of *Abjuration* of the *Covenant* and the *Teſt*, &c.

Tim. If your Friend could make this Good, he might well ſay they *rivall'd* the *Sovereign Power*. It may be he thinks he can: And (indeed) he is pretty near it; he is within one Propoſition of it; for if he can but prove that the *King* and *both Houſes* are all *Clergy-Men*, he has done his buſineſs; but till he has done that, he has done nothing at all.

Now although I do look upon this Author to be a meer ſwell'd Hypocondriac, whoſe Spleen does not only Rival, but tyrannically domineer over the Sovereignty of his Brain, yet I do not believe him ſo weak neither, but that he knew very well what he did, and underſtood well enough what he ſaid in this Matter. He knew well enough that theſe were not *Acts of Convocation*, but of the *Parliament*; but becauſe he durſt not wreak his Malice where he would, he did it where he durſt. But when all is done Sir, I believe this Author

would have a pretty hard task to prove, that our Government, as well as all other Governments in the world, may not make Laws for the Encouragement of the Eſtabliſhed Religion, becauſe he does not concur in opinion with them. And I fear if this Man and his Friends the Deiſts, were once uppermoſt, it would be the firſt work they would ſet about themſelves. For how hard ſoever he bear upon the *Abjuration* of the *Covenant*, yet he cannot but threaten the Clergy, Page the 16th. with the *Abjuration of King James*; and I doubt not, but the next thing they would hear of from them, would be, the *Abjuration of Jeſus Chriſt, and all his unintelligible Myſteries.*

Judas. And pray Sir, why may we not renounce all *unintelligible Myſteries?* We muſt either renounce them, or our Reaſon, that is, our Natures.

Tim. Muſt we then Sir, renounce every thing that we cannot fully comprehend! if we muſt, then there is an end of *Deiſm*, as well as *Chriſtianity*, for there are *Myſteries* in the *Creation* of the World, as well as the *Redemption* of it. If there be not, I deſire this Author the next time he comes up to the Seſſion of Parliament to publiſh a Comment on the 38th. Chap. of *Job*, and therein to let us know, that though *Job* was ſo ignorant as not to be able to anſwer God, yet He can; or if he cannot, (which I much doubt) let him give us a Reaſon, why God may not redeem the world, with the ſame Incomprehenſible Wiſdom that he made it.

I do verily believe that God is a *Spirit*, and that *Infinity* and *Eternity* are his *Incommunicable Attributes*, and yet I do honeſtly confeſs, that I am far from being able to frame in my Mind a diſtinct, poſitive or adequate

quate Idea either of a *Spirit* or Eternity. If this Author can, he will do well to oblige the world with his Notion; if he cannot, and *Chriſtianity* muſt be turned out of Doors by reaſon of its *Myſteries*, *Deiſm* muſt take it by the Hand and go with it, and this Author muſt turn Atheiſt, and be Gentleman-Uſher to lead them both forth. For why ſhould not thoſe myſterious puzzlings in Nature ſtagger his Faith of God's Creation of the World, as well as that of the Trinity does in God's Redemption of it? they are both alike the works of his Incomprehenſible Wiſdom.

It is enough for me (methinks) that God lets us ſee ſo much of the Creation, as to convince us, that he made us when we were Nothing; and it is enough in the work of the Redemption, to let us know, that he Redeemed us, when we were Loſt; and from Both, to give Mankind a full Demonſtration of his Infinite Power and Wiſdom, of his unſpeakable Goodneſs and Love to them, and by conſequence the eternal Obligations they lie under to Love him again, and obey him: And therefore, though I am not able fully and diſtinctly to comprehend the myſtery of the Holy Trinity, yet it is enough for me that I ſee many great ends and purpoſes of my belief of it, in order to my eternal Salvation. And though I declare it to be paſt my Reach and Underſtanding (and it may be if God had made further diſcoveries of it, it would have been ſo much the more beyond my Capacity and Comprehenſion) yet I think my ſelf bound in Duty to ſit down ſatisfied with thoſe God has already made, and with profound Veneration and Thankſgiving to adore the unſpeakable Love of God in the great work of our Redemption, though I am not

able

able to comprehend his Myſterious Wiſdom therein. And ſo far is this belief of the Trinity from being like (what this Author ſays Page 20) *the belief of one of Euclid's Elements*, that I defy him to inſtance in any one Myſtery of the Chriſtian Religion, which is not capable of Uſeful and Practical Deductions, or to uſe his own Words, *of Application to Moral Duties, and thereby to make us better Men.*

I know that St. *John* ſays 1 *John* 5. 7. that *there are three that bear Record in Heaven; and theſe three are One.* And I have that abſolute deference to the Spirit of God, to believe it. But (I fear) if St. *John* were now Living, and this Author ſhould hear him ſay thoſe words, that he would make himſelf very merry with him, and Ask Father *John*, "Whether he meant "three Modes, or Properties, or Internal Relations, "or External Denominations, or elſe no more than a "Holy three, or three ſomewhats, or (what is truly his meaning) *three Nothings.* Or were our Saviour now on Earth, and he ſhould hear him ſay that *He and his Father were One*, I doubt as he ſays Page 20. *that he would either run mad through deſpair of finding out the Truth*, or which I rather believe, would turn Phariſee, and endeavour to *ſtone him to death, for making himſelf equal with God.*

Judas. You do not Sir, ſeem to me fully to take in my Friend's Argument; for he tells you Page the 20*th.* *That though you all agree in the belief of the Trinity, yet you widely differ in what we muſt believe concerning it.* Whereby it is plain, that your differences are ſo great about it, that you know not what you believe your ſelves; and how then ſhall other Men know?

Tim. It ſeemeth much to me Sir, that when there are

are ſome differences amongſt us, they ſhould ſignify Every thing, but when there are more and greater amongſt the Deiſts, they ſhould ſignify Nothing. Thus the Author of the Letter to the Deiſts (a great Friend of, though (he ſays) no Acquaintance with the Author of the Growth of Deiſm)', „ What ſays he Page " 147. ſhall I ſet my ſelf to ſeek out a Syſtem of " Chriſtianity amongſt their endleſs Diſputes? Let " them firſt agree upon it amongſt themſelves; when " that is done, it will be time enough for me to con- " ſider what they ſay.

One would think this Author had great Reaſon to put his Memory into the Gazette, with a *Stolen or Strayed ſuch a Day, from ſuch a one, One of his Internal Senſes*, &c. For it was but Page the 13th. of that Letter that " he tells us of the ſeveral ſorts of Gods " the Deiſts frame to themſelves; and Page the 14th. " he ſays they are ſo many, that to expoſe their " Notions were an endleſs Task. For he doubts, he " ſays, whether any two of them agree intirely in one " Syſtem, and by conſequence he tells us (the ſame " Page) the miſchievous Influences that all ſuch like " opinions muſt needs have upon the whole ſtate of " Mankind in the world.

So that it ſeems all the miſchiefs ariſing from Diviſions in the world, do not ariſe from *Chriſtianty* only, and the *Church of England*, but the *Deiſts* come in for a ſmall ſhare with them. And although this Author require, Page the 148. an Univerſal Agreement amongſt Chriſtians in order to his belief of Chriſtianity, yet notwithſtanding all theſe diviſions amongſt the Deiſts, he ſays, he does ſtill believe there is a God. And if ſo Sir, pray why may not the Chriſtians believe there

there is a Trinity, though ſome of them may differ in what we muſt believe concerning it? I remember *Tully* ſays ſomewhere, That nothing can be a more weak and ridiculous Charge, than ſuch a One, which by Changing the *Name* only, a Man may turn upon His *Adverſary*. Thus changing the word *Chriſtianity* into *Deiſm*, I may ſay to the Author of that Letter, "ſhall I ſet my ſelf to ſeek out a ſyſtem of Deiſm a-"mongſt their endleſs Diſputes? Let them firſt agree "upon it amongſt themſelves; when that is done, "it will be time enough for me to conſider what "they ſay.

And truly it will not be good Manners for us to go before Them, conſidering what a ſtrong Palpitation of Heart the *Clergy's deſire of Precedency* cauſed in your Friend the Author of the Growth of Deiſm, Page the 19. I confeſs, becauſe we are naturally moſt jealous of that we moſt love, I do not much blame your Friend for being angry with the *Clergy*, if they do *Rival his Miſtreſs*. But however Sir, if one *ſawcy Fellow* of them had once in his Life (it may be) ſtept before Him, yet he ought not (methinks) (like an Italian) to carry his Revenge down to the whole Body, to which he ſtands related, for his ſake only.

Judas. But pray Sir, was not that pertinently alledged to prove the Pride and Inſolence of the Clergy; and could he give a better Inſtance of it, than that *A*. one of his Majeſties Chaplains, did in the Pulpit at *Whitehall* abuſe the Author's Honourable Friend "S. *R. H.* for writing a Treatiſe, wherein with great "Learning and Acurate Judgment, he diſtinguiſh'd be-"tween *Religion* and *Prieſtcraft*? For to tell you the truth

truth Sir, once more, I think the Honorable Sir *R. H.* and my Friend to be the *beſt Diſtinguiſhers in the World.* So that 'tis great Pity, but that Sir *H. R.* (at leaſt) having, like an *Old Roman*, fought ſo ſtoutly in the Defence of the *Liberty* of his *Country*, and his *Gods*, and wholly vanquiſh'd the *Prieſts* of this *Nation*, it is Great Pity I ſay, but that he like them, ſhould have his *Honorable Cognomen*; and as they had their ſtiles of *Scipio Africanus*, *Pompeius Magnus*, &c. So he alſo ſhould have of *H-us Diſcriminator.*

Tim. With all my Heart Sir, I am no more a *Rivaller* of *Titles*, than I am of *Sovereignty.* But to return to our buſineſs.

I remember Sir, that Pages the 18*th* and 19*th* this Charge you mention, of *Love of precedency in the Clergy*, with a great deal more, is ſaid, and laid againſt them by this Author. "Particularly, that they do "not allow of Sir *Matthew Hales* his Notions, nor "will they ſuffer us to take any thing for Religion, "that is diſtinguiſhed from their particular Intereſt. And Page the 19*th*, "That a Man's Churchmanſhip "will not appear by any Mark ſo well, as by the "Hatred he bears to all Diſſenters, and in Conjunctiion with a deep averſion to all the Ancient Rights, "and Juſt Liberties of his Native Country.

Judas. And what Anſwer Sir, can you make to this Charge?

Tim. No more than this Sir, that it is ſo groſly and ſcandalouſly falſe, that this Author gives us thereby undoubted Reaſon to believe, that the *Accompliſh'd Traveller* he mentions Page the 6*th*, was *none Other* than *Himſelf, who having got an ugly Habit when he was Young, could never leave it ſince.* For he might with the ſame

Truth and Charity, have charged the inhumane and bloody Barbarities committed by his Forefathers in Dr. *Cave's Seculum Arianum* upon the Church of *England*, or have brought in the other *Arm* of *Arſenius*, and have Sworn that he was murdered again by the preſent Archbiſhop of *Canterbury*, as have laid thoſe things (as he has done) to the Charge of that Church.

However Sir, this I muſt needs ſay in his Honour, that I think no Man living ever kept *cloſer to his Text* than this Author: I think he ought to have *Precedency* in that Reſpect, of all the Clergy of *England*. For, for uncharitable Cenſures, idle and looſe Conſequences, unchriſtian Leaſings, joyned with incomparable Spite and Malice, he ought not only to have Preference of the Church of *England*, but of all Mankind Living. I never heard of his Peer. *Shimei* was an Aſs to him; He could only Rail and Curſe; but he had never *Travelled*, and ſo was unacquainted with the great *Accompliſhment* of *impudent Lying*; He was ignorant of that *Noble Maxim*, *Fortiter calumniare, aliquid adhærebit.*

Judas. But pray what can you ſay to *A's* abuſing the Honourable Sir *R. H.* for his Excellent Treatiſe?

Tim. Who this *A.* is, or wherein he has abuſed this Honourable Perſon I cannot tell, but I preſume, he is of Age, and can Anſwer for himſelf. And as for the *Honourable* Sir *R. H.* his Book (whoever he be alſo, for I am no Cunning Man at Cyphers) I have not ſeen it, and ſo can give no Account of it. But I am apt to think, that the *Niceneſs* of theſe Mens *diſtinguiſhing Faculties* lies more in their *Pockets*, than it does in their *Heads*; and that the Biſhops *deadly Sin* of *Prieſtcraft* lies chiefly in this, That they have a little Mony in their Purſes, and a little Land belonging to their *Biſhop-*

ricks.

ricks. But truly Sir, I cannot but ſay to you firſt of all; That if theſe *Biſhops* could uſe their Mony to no better purpoſes than ſome of theſe *Honourable Diſtinguiſhers* have done, it were great Pity they ſhould ever have any.

Secondly, I ſay Sir, that if this Author would have had us believe, that his Friends are ſuch *nice Diſtinguiſhers* in other folks Matters, he ought in order thereunto, to have given us good Proof of their *Diſtinguiſhing* with a little more *Honour*, than *ſome* of them are ſaid to have done, in *their own.*

And laſtly Sir, pray give me leave to tell you, that ſometimes through an inveterate Wont or Habit a Man may wholly loſe his *Diſtinguiſhing Faculty.* Thus, there was an *Honourable Knight* in, or near the laſt Age, ſo wonted to *Errantry*, that at laſt he could not *Diſtinguiſh* between a *Wind-mill* and a *Gyant*; and there may be *Another* (for all as I know) in *this*, that may have been ſo long accuſtomed to the *Stage*, that he may think the *Prieſthood*, *Religion*, and all things elſe to be *Counterfeit*, and may not be able to *Diſtinguiſh* between the *New Teſtament*, and a *Play.*

Therefore Sir, let theſe Men put what Value and Eſtimate they pleaſe upon their Diſtinguiſhing Faculty, yet I do not intend they ſhall meaſure my Opinion of it by theirs.

Judas. Stay, Pray Sir. You are Riding on the wrong ſide of the Poſt, and muſt turn back again. I am afraid you do not care to hear what I mentioned before, of the Church of *Englands* prevarication in the Matter of *Non-Reſiſtance*, which was formerly, as my Friend tells you Page the 12*th.* "the *Shiboleth* of their "Church, as the *De Facto* Title is now, none being

" promoted to Dignities but ſuch as come in upon that " Title, whereby they proclaim War againſt King " *William* himſelf, by allowing him only a *De Facto* " Title as the Principle of their Obedience.

Tim. We will come to the *De Facto Title* by and by; in the mean time we will talk a word or two to the Doctrine of *Non-Reſiſtance*, or *Paſſive Obedience.*

Although this Doctrine of *Non-Reſiſtance* was never the *Shiboleth* of the Church of *England*, yet it always was, and is ſtill believed by all the true and underſtanding Members thereof, although not in that extravagant Latitude that ſome Men would have ſtretcht it unto.

However, as a very Judicious Gentleman obſerves in his *True Notion* of *Paſſive Obedience* ſtated (who was far from ſubſcribing to the late bewildred Notion of ſome Men of Non-Reſiſtance) " It is no wonder, ſays he, " whilſt the bloody and diſtracting Conſequences of " the unjuſtifiable Proceedings againſt *Charles* the Firſt " lay freſh in Mens Memories, and when there was a " Ground of Suſpicion, that the ſame Tragedy was " again deſigned in *Charles* the Second's Time, if the " Imaginations even of the moſt underſtanding were " warmed in Oppoſition to ſuch Principles and Pra- " ctices, and by a well deſigned Zeal were carried on " to enlarge the Notion of Non-Reſiſtance, beyond " the Limits their cooler Reaſonings would Allow.

However therefore Sir, there might be ſome few Men in the Late Reigns, of warm Zeal and hot Conſtitutions, who obſerving thoſe Evils above mentioned, did extend this Doctrine to an unruly Latitude, yet were there many more, of cooler Thoughts and Complexions, who never allowed it, or believed it

it in that Latitude. And although they have ſometimes, when they thought there was great Occaſion, Preached the Doctrine of Non-Reſiſtance themſelves, yet they did never ſtretch it beyond its due Bounds and Meaſures. But only taught, That we were bound either Actively to ſubmit to the Laws of the Land; or if we could not in Conſcience do it, then Paſſively to ſubmit to the Penalties, rather than Reſiſt. For they were fully of Opinion, That Humane Laws are, and ought to be the Meaſures of our Obedience to our Governours; though Chriſt's Laws muſt be the Meaſures whether this Obedience ought to be Active or Paſſive.

And this is the Notion of *Paſſive Obedience*, which upon the beſt Judgment I can make, is contained in the Sermon of Obedience in our Homilies: If our Author can make more or leſs from thence, let him do it, and thereby prove what he ſays it is, Page the 12*th*, " A Sacred Record of the Injuſtice of ſome " of thoſe who concurred in the late Revolution. Thus Sir, you ſee, though ſome Hot, and moſt of them (ſome few excepted) unthinking Men, miſtook themſelves in this Point, yet were there a great many Others of more Cool and Sober Thoughts that ſtood their Ground, and ſtill maintained the Right. And whether the Judgment of the Church of *England* be to be taken from the firſt, or laſt of theſe, let any Reaſonable Man judge.

And now I have dealt pretty well Sir, I truſt, with this Author's great Giant, the Doctrine of Non-Reſiſtance, I hope we ſhall do well enough with his Man of Straw that follows.

Judas

Judas. Do you call the *De Facto Title* then, a *Man of Straw?*

Tim. The *Halt* and the *Maimed* are little better; and one would think by this Man's Writing, that he did verily believe the Clergy of *England* did extend their Doctrine of *Non-Reſiſtance to Him* as well as the *King*: For no Man ſurely would have brought only the *Blind* and the *Lame* into the Field, if he had thought he ſhould have met with any Oppoſition.

Judas. Good Sir, methinks this Charge of the *De Facto Title* ſeems to be ſound and whole, and of great ſtrength. Can you deny Sir, "but that this "is now, what Non-Reſiſtance was formerly, the "*Shiboleth* of the Church of *England?* And that "none are promoted to Dignities but ſuch who "come in upon this Title; as is ſaid Pages the 12*th* and 13*th?*

Tim. I will tell you a Story Sir. I have heard it reported of the Witches of *Lapland*, that they knew very well when the Father of Lyars tells them a *Loud One*, by a Noiſome Stench (ſuch as they are not able to endure) which follows immediately upon it. If the ſame ſhould happen to his Sons in *England*, How offenſive muſt ſome Mens Neighbourhood be? There would be no living within ſome Furlongs of them.

If this Author had not contracted a great deal of Confidence (to ſay no worſe) in his Travels, how is it poſſible he ſhould tell the World, that the *De Facto Title is the Shiboleth of the Church of England?* He may as well tell us, that the *Jure Divino* is ſo of an *old Republican.* For the Unanimous Aſſociation of the Clergy, in defence of his Majeſty

Majeſty as Lawful and Rightful King of *England* plainly ſhews the contrary.

Judas. But pray Sir, how comes it to paſs then, that there are none preferred to Church Dignities, as my Friend ſays, but ſuch as come in upon the *De Facto Title?*

Tim. This were a Queſtion worth asking, if there were the leaſt ſhadow of Truth in it: But he that has the Confidence to tell us this groundleſs, this ridiculous Story, will tell us in the next place of the Cabbage and Caldron.

Judas. Why Sir, was not *the King made to pay Fifteen Hundred Pounds a Year to Dr.* S. *for a De facto-ſhip only?* Page 13.

Tim. This Man will force us to ſpeak out in ſpite of our Teeth, and to tell him plainly to his, That if ever *Impudent Lying* come to be Rewarded (in proportion) as (he ſays) *Title-Making* is, he cannot fail to have *Sixteen Thouſand Pounds a Year at leaſt:* And then 'tis to be hoped, he will keep Mr. *Johnſon from Starving.*

But here, before I go any further, I cannot but Remark, that when this Author is laying about him in his mad Fits, he makes no Conſcience where his Blows light; ſo that if he can but down with a Church-man or two, he does not care, if the King fall with them.

For who that had any Regard to the Honour of his Majeſty, would reflect ſo baſely on his Wiſdom and Government? Who, I ſay, that had any Honour for the King, could repreſent him to the World as a Prince of that *Weakneſs* and *Simplicity*, to give the *greateſt Price*, for that which is *worth Nothing*

Nothing at all. Nay, for that which is *worſe than Nothing*; "worſe than the worſt of Titles, when "he had much better, as he ſays, of his own be- "fore; and by which he opens a Door, not only "to let in King *James*, but to Turn himſelf out "at alſo, at the ſame time. And what is worſt of "all, to ſuffer Dr. *S.* to force him to do all this.

Judas. Why has not Dr. *S.* done it Sir?

Tim. Bleſs me! What a D. of *P's* have we got- ten, that the King at the Head of an Hundred Thouſand Men ſhould be afraid of him. He muſt be more than Jeſuite Sir, that can bring this Story under the Doctrine of Probability. *Rablais* would have Bluſh'd to have put it into his Hiſtory of Grangouſier, and Nothing can Match the Impu- dence of him that told it, but the Folly of him that believes it.

Judas. But Sir, Can you deny that Dr. *S.* ſet up a *De Facto-ſhip?*

Tim. If we do allow he has, is therefore the *De Facto-ſhip* the *Shiboleth* of the *Church* of *England?* This Man Reaſonings keeps equal Pace with his Stories, and his Logick and Ethicks are juſt of a Meaſure: So impoſſible is it for any Man to *Apo- ſtatize* from Chriſtianity, except he firſt turn *Renegade* to all Honeſty and Truth.

Judas. But pray Sir, are there any of the Clergy preferred, but ſuch as come in upon the *De Facto Title?* Does not my Friend tell you plainly there are not?

Tim. Truly Sir, if your Friend makes no more Conſcience of what he does, than what he ſays, his Neighbours that live near him had need to keep their

their Mounds in good Repair. If there be any likelihood of Truth in this Charge Sir, why does not this Man produce the Subſcriptions required of the Clergy to this Title, in order to their Preferment? What will he anſwer to their Unanimous Aſſociations mentioned before, in which they own King *William* to be Lawful and Rightful King of *England*, *&c.* Will he tell us that none of theſe Aſſociators were preferred? Bleſs me! how many vacant Dignities be there then at this time in the Church of *England?* Enough ſure to tempt an *Infidel* to turn *Chriſtian*, or an *old Republican* to turn *Churchman*, and be of the *De Facto ſhip.*

But now we are talking of *Title-making*, pray Sir, what Title would this Man be pleaſed with? The *Jure Divino* Title he Laughs at; the *De Facto* he Rails at; that of *Conqueſt*, he ſays, is Cut off by Parliament; the *Matrimonial* Title is dead. Pray what Title is it Sir, that this Man would have?

Judas. He tells you Sir, Page the *28th*, "That "one of his Friends ſaw with his own Eyes our "Great and Gracious King accept the Crown of *En-*"*gland* as the Gift of the People.

Tim. One of his Friends ſaw; that is, *himſelf* ſaw: Very well Sir, and ſo the King's Title to his Crown muſt ſtand upon the Sandy Foundation of the Will of Himſelf, and ſome few Republican Demagogues. Pray Sir, who leaves a *Loophole for King* James *his Right now?* And not only for His, but for any other Man, or Body of Men, as well as King *William*, when theſe Men ſhall think fit to find a Crack in his Covenants? When it ſhall

be wholly in their Power which ſhall be Uppermoſt, the *Head* or the *Rump*?

Pray Sir, who *Rivals* the *Sovereignty* now? The *Jure Divino* Biſhops, that ſay God makes the King; or this Man, that ſays, He makes Him? Who *Rivals* the *Sovereignty* now Sir? Thoſe Church-men that ſay (if you will believe all) that his Majeſty holds his Kingdoms by his *Sword*; or this Man that ſays, He holds them from his *Grant*? But now I think on't, this paſſage of our Author ſatisfies me very well why he called the *Church of* Rome *the Church of Hell*, Page 22. It being now manifeſt, that the Pope has been a damnable Uſurper for ſome Hundreds of Years, that Prophecy of *Jer.* 1. 10. being never meant of Him, but Perſonally of our good Author, who is the Holy Father, of whom it is ſaid, *I have ſet thee this day over the Nations, and over the Kingdoms, to root out, and to pull down, to deſtroy and throw down, to build and to plant.*

Judas. But by your leave Sir, my Friend ſhews plainly, Page the 11*th*, the great Reaſon the Church of *England* have to maintain this *De Facto* Title, for thereby *they kill two or three Birds with a Stone.*

Tim. Do they ſo Sir? then they ſate a little nearer together than your Friend has laid his Stories: But I have ſhewn you juſt now, that the Church of *England* may carry her Ammunition home again; for he himſelf has killed them already.

Judas. Well Sir, let them be *De Facto* Men, or what they will, it is plain they are Enemies to the Government.

Tim. Pray Sir, how does this appear?

Judas.

Judas. From their being great Friends to the Jacobites who are ſo; "and yet theſe Jacobites find "ſuch Favour with the Biſhops, that if the Livings "they loſe are in the Biſhops Gift, he ſhall pre-"ſent any Friend which the diſpoſſeſſed Jacobite "ſhall recommend: Now what can be more by "them deſired, than to enjoy the Profits of their "Livings, and put in what Curate they pleaſe; as is ſaid Page the *9th.*

Tim. This is another Taſte of our Author's Travelling Accompliſhments. But oh theſe Biſhops! theſe peſtilent Biſhops! How heavy do they lie upon many a good Man's Stomach? How Sick do they make this good Author? What Convulſions, what Vomitings do they cauſe in Him? Even to the caſting up of his Chriſtianity, and all Truth and Honeſty with it. What great Pity is it that the King and Government will not deſtroy this Peſtilent Race of Men; who have been a Part Conſtitutive of it little more than a Thouſand Years, that this good Author may recover his Health again.

But pray Sir: If there be any Biſhops guilty of this Man's Charge, why did he not Name them? Why did he not tell us who they be, and where they live? Why did he not produce the *Bonds of Reſignation* they have taken from the Curates, and the *Articles* they agreed on? He has kindneſs enough for them to have done it if he could. But alas Sir, if he had deſcended to Particulars, he knew well enough that thoſe Biſhops would quickly have vindicated themſelves, and expoſed both the Falſeneſs and Malice of his Charge.. He knew that *Knaves-*

Craft lay faſeſt under Generals, and that the unthinking Multitude would ſwallow this Pill whole, as he gave it them; and ſince abuſing of the Clergy was the Text he was to Preach on, he was reſolved not to wander from it. And whether this was done by falſe and malicious Invectives, groundleſs and ſcandalous Stories, weak and abſurd Conſequences, it was all one ſo it was done: This was the Author's great Aim, and this was keeping to his Text. *Rem Rem, quocunque modo Rem.*

Thus Sir, you ſee this heavy Charge improved by the higheſt Aggravations, is the iſſue only of this Author's bewildred Brain, and that there is no hurt done, but what his unchriſtian Calumniations have done to himſelf.

Judas. But pray Sir, let me urge a Suppoſition to you made Page 15. "Suppoſe the King ſhould be-"ſtow a Biſhoprick upon a *De Facto* Doctor, and "this Doctor ſhould there find his old Acquaintance "Dr. *H.* and being a Stranger in his Dioceſs, ſhould "be willing to inſtruct himſelf in the Characters "of Men from the good Doctor, would it not fall "out ſo, that the Clergy of the Dioceſs muſt be "uſed well or ill, as the moſt open and notorious "Enemy the Government hath, ſhall deſign?

Tim. And pray Sir, let me have my Suppoſe too, if you pleaſe. Suppoſe this Biſhop does not meet Dr. *H.* there, what then? Why then there is an end of this Gentleman's Jeſt. Or ſuppoſe he does meet him there, and does not ask him; why then there is an end of the Gentleman's Argument. But ſuppoſe he doth both meet him, and ask him; muſt all follow what this Man ſays? No ſurely, this

this great Prelate did never yet ſee with other Mens Eyes, or hear with other Mens Ears; and if this Author will have us believe him, he ought to give us better Reaſons than he has yet, why he muſt begin now. If this Man knew of any Grievances in that Dioceſs from Dr. *H*'s Information, he will do well to Name them; if he does not Name them, 'tis plain he cannot; for he has Charity enough to do it if he could.

I only mention this Sir, to let you ſee, that allow this Author all the If's and And's he can deſire, yet has he not either Logick or Honeſty enough to draw from them one true Concluſion. And that it would move a Paſſion in *Job*, to hear this *Grub-ſtreet* Author undervalue this great Biſhop (of ſo profound Learning) as a *Common-Placer* only, Page the 14*th*. whom all the Learned World admires; between *whom and this Crawling Scribler*, there cannot be the Thouſandth part of Compariſon for *Worth* and *Learning*, that there is for *Poetry*, between an *Honourable Diſcriminator* and *a Ballad-maker*.

In ſhort Sir, that which rubs this Man's Back, and makes him Kick ſo hard againſt this great Biſhop, is, That he is an unfoilable Champion for the Divinity and Satisfaction of our Bleſſed Saviour; and theſe are Sins of *Prieſt-craft* that he will never forgive him.

Judas. But pray Sir, can you deny but that the *Ambition* and *Pride* of the Clergy has been often the Ruin of this Government? "What was it, (as is ſaid Page the 22*th*.)" but the Inſolence of the Prieſthood that "brought about Father *Laud's*, and Father *Peter's* Re-"volutions? And Page 26. What an unhappy Effect "had the Spirit of Father *Laud* upon King *Charles* "the Firſt?

Tim.

Tim. In anſwer to this Sir, I cannot but obſerve firſt of all, The Malice of ſome Men to be bolder than that of the *Devil himſelf.* For they tell us they *believe*, and yet they *tremble* at *Nothing*. This Author is an eminent Inſtance thereof, who has not feared to keep his Spite Boiling againſt this good Biſhop for Fifty Years together, and by an Inhumane Barbarity (like a Wolf or a mad Dog) is taring him out of his Grave, where he had ſlept in Peace for ſo long time, after he had fell a Sacrifice to the Rage of ſuch *Mercileſs Wretches* as he is. What great Reaſon does this Man give us to believe, that he himſelf did in his Youth, mingle his Hands in the Blood of this Sacrifice, whoſe Aſhes he is now throwing in the Air as the ſport of his *Old Age*? And how does this *Wantonneſs* in *Cruelty* at *theſe years*, give us juſt cauſe alſo to think, that the ſame Hands and Heart are ready to make the like Oblation in the Blood of the Prieſts of the ſame Church now? *For the older Satan grows* (they ſay) *ſtill the more Devil.*

Thus when Men have once loſt their Chriſtianity, their Bowels, like thoſe of *Judas* and *Arius*, quickly guſh out, and all Pity, Compaſſion, and Common Charity with them. But maugre all this Man's Spite, the Piety and Devotion of Archbiſhop *Laud* will be Conſpicuous to all Ages, of which his Diary will be an Everlaſting Monument: And if he had any Failings, it was becauſe he was a Man.

This Author thinks he has made a notable Jeſt upon him, by calling him *Father Laud*, and joyning him in Company with *Father Peters*, by which he would inſinuate that he was a turbulent Papiſt: But all the World knows, that this good Biſhop was no more a

Pa-

Papiſt, than this Man is a *Chriſtian*. And if by being joined with ill Company makes this Prelate any thing the worſe, how bad muſt this Man be, who for all as I can ſee, amongſt his *Numerous Acquaintance*, keeps no other. For if we may gueſs from his own Confeſſion, Page the 5*th*. his Acquaintance are but of two ſorts, and the firſt he makes *Scandalous* for their *Lives*, and the other for their *Underſtandings*: The firſt he calls downright *Atheiſts*, Page the 5*th*. And Page the 14*th*. he makes the others little better than Fools (as he might well enough) from their *Ridiculous Reaſonings*. And he himſelf is ſo *outragiouſly mad* againſt all ſetled Churches in Chriſtendom, and upon ſuch weak grounds, that he ſeems to me to be *venomouſly bitten* by both of them.

To conclude this Point Sir: It was not Biſhop *Laud*'s Counſel to *King Charles* the *Firſt*, but ſuch Mens Counſels as this is, to the *People*, that brought that good Prince to the Block.

Thus Sir, you may ſee from my Diſcourſe with you on this Pamphlet, how little Wit, joined with a good Stock of Spite and Malice, is required, to abuſe the beſt of Men, and beſt of Cauſes. Nay, to banter our Bleſſed Saviour himſelf, the Chriſtian Religion, and all the Holy Myſteries thereof, with the whole Body of Chriſtians from our Saviour's Time, down to this day, as well as the Clergy of the Church of *England*. But however ſuch ſcurrilous Writings may make ſome Impreſſion upon Men of ſickly Brains, and crazed Religion; yet upon Men of ſtronger Underſtandings, and ſounder Piety, it has no Influence at all: The iſſue of the whole is, *They laugh at the Jeſt, and deſpiſe the Buffoon.*

Judas.

Judas. But pray Sir, let me ask you one Queſtion more, if you pleaſe, before we have done?

Tim. I am quite tired, but if it be but one Queſtion, it will not break ſquares much.

Judas. How can you Sir, believe this Author ſuch an Enemy to the Church of *England* as you have repreſented him, when Page 32. he tells you, "That "he is far from begrudging the Biſhops and Clergy "that ſmall Maintenance which is by Law Eſtabliſh-"ed: And that he hopes, they have no other Aim in "diſcharging their Offices, but to ſave our Souls, by "imprinting in our Hearts the Reaſon, the Advantages and Excellency of the Law of Chriſt, *&c.*

Tim. Amongſt many other matters Sir, propoſed to my Friend, whoſe judgment I gave you in part, at the beginning of this Diſcourſe, this was one; and I will give you his Anſwer to me upon it; which was as followeth: *This Author* (ſaid he) *in his Travels, had doubtleſs viſited the old Satyr, who could blow Hot and Cold in a Breath.* For how does this *Poor Maintenance* of the Biſhops, as he calls it here, agree with their *Royal Stiles, Dignities*, and *Greatneſs*, which he inſtances in, Page the *6th* and *7th.* as undeniable Arguments of their *Pride* and *Ambition*? Does not this Man then (ſaid he) envy the Biſhops their Eſtates? But who can believe him after ſo many malicious Invectives againſt them, and their Power? Who can believe (ſaid he) this Author can have any grounds to Hope for what he ſays at laſt, that has read what he ſaid before? So that this Gentleman ſeems to me (ſaid my Friend) to have the Honeſty of the *good old Fox*, who after he had ſingled out ſeveral of the Flock, and devoured them, wiped his Mouth after Dinner,

and

and fell to his Prayers, wiſhing the remainder of the Geeſe all *increaſe of happineſs*, and that they were *double* the *number* upon the *Common*. Thus ſaid my Friend, I wonder this good Gentleman in his great Fit of Charity and Devotion, had not wiſhed the Eſtates of the Biſhops *double* alſo, that he might have the pulling of their *Feathers*, and the larger ſhare in the diviſion of their Lands.

But I tell you Sir (continued he with vehemence) that there are Thouſands, and Thouſands of us, Gentlemen of the Church of *England*, who are not to be baffled out of our Religion by an Irreligious Jeſt or two. We are not Beau's of Sixteen, that we ſhould forego our Faith in our Bleſſed Saviour, to hearken to the Buffoonry of an old Infidel; Nor ſhall any Man living perſwade us, that Eſtates are proper only for Men that wait at *Taverns*, and *Plays*, and *worſe Places*, while thoſe that wait at the *Altar of God* muſt Starve; or that Thouſands of *Learned*, and *Honeſt*, and *Religious* Men muſt want, that *Fools* and *Knaves* and *Atheiſts* may abound. We cannot disbelieve the Myſteries of Chriſtianity to hearken to this Man's Reaſon, till he has ſhewn a little more of it, than he has done in this Pamphlet; or let it be as good as it will, he will have much ado to perſwade us, that his blaſphemous Friend, Page 25. *can write as good a Moral as our Saviour*; and the next time he comes up to Parliament (it may be) will tell us, he can *live as good a one too.* But if his Friend (ſaid he) be ſo very good at Writing Morals, I think this Author would do well to deſire him to Write One againſt malicious Lying, and to read it well over himſelf when it is done. " For this puts too Keen an Edge upon an ill-natur'd

" Infidel, as well as Divine, and is the ugliest sign " in the World, of a Mean Birth and Narrow Education.

In fine Sir, said he, this Man would feign insinuate by one of his Friends (as he would have us believe) Page 27. That all Religion is wholly lost in the World. I pray God, said my Friend, this be not more this Man's *Wish*, than his *Belief*; But if it be lost, I must say (said he) that of all Men living, neither he, nor his Friends, do seem to me to be the Persons that are ever like to find it. But if these Men's Counsels (added he) and Devices should stand, there would quickly be an end of all Religion in the World indeed.

Pray Sir, said I, what is your reason for this Opinion?

Because (said he) he that has but half an Eye may see, that the end of these Men is to bring us all to Deism, and to beat out all Revealed Religion. But if once Sir (said he) we come to have no Divine standing, Revealed Measure, or Rule of Life and Faith, he must be quite blind that does not see, that a very little time will bring the greatest part of Mankind, either to downright Atheism, or Idolatry, which is as bad; and that every Man will make his own God, and every Man his own Worship.

Upon this I replied, Surely Sir, you mistake when you say that these Men intend to pull down all Revealed Religion. For the Author of the Growth of Deism says, Page the first, *That there is no reason why one should suspect the Gospels of Forgery*; and Page 25. " He makes one of his Deists to be convinc'd by a late " Book of the Reasonableness of Christianity, *&c.* that " he was more indebted to Revelation than he thought

" of.

" of. And the Author of the Letter to the Deiſts confeſſes Page 138. " That the generality of Mankind ſtand " in need of ſome further Aſſiſtance than that general " Capacity they are naturally endowed with; and " that conſidering the many Frailties of Humane Na- " ture, ſome extraordinary Helps may be uſeful, Page 141. And he does not deny in the ſame Page, but that God may convey theſe Helps by Men extraordinarily Commiſſioned by him. Now this Sir, ſays he, Page 138. " is pretended (at leaſt) among Chri- " ſtians, to have been done by the Revelation of " Jeſus Chriſt; And if the Hiſtory of the Goſpel be " true, (he ſays) its Divine Authority cannot be " queſtioned. And he believes, Page 142. that Chri- " ſtianity has the faireſt Pretenſions to this of any Re- " ligion now in the World.

To which my Friend anſwered. The Author of the Letter to the Deiſt Sir, (ſaid he) is the beſt Interpreter in the World of the Author of the Growth of Deiſm. He is, I doubt not, as well acquainted with his Mind as his own, though (if you will believe him) not with his Perſon. They were both convinc'd, as he ſays Page 148. of the reality of Revealed Religion by the ſame Book, and are both Converts, (queſtionleſs) of the ſame Make and Size.

The Author of the Growth of Deiſm tells us, Page 25. that one of his Deiſts (but the Author of the Letter, Page 148. tells us with more Honeſty, or leſs Caution, that it was *himſelf*) was convinc'd by a late Book, called, *The Reaſonableneſs of Chriſtianity*, &c. that he was more indebted to Revelation than he thought of; but yet he tells us in the ſame Page, that he could have *written as good a Moral as the Scripture*

himſelf, (and had not his Modeſty ſtood a little in his way, I preſume would have ſaid a much Better) and by Conſequence, that he could have done as well without it. Nay, I think verily it had never been mentioned, but to inſinuate ſome malicious Suggeſtions againſt the Church of *England*.

The Author of the Letter, receives the Goſpel no further than (if it be true) *as an Improvement of Deiſm*, Page 144. and ſo far he is ready, for all as I can ſee Page the 8*th*. to receive what is written by *Apollonius* or *Mahomet*. That Jeſus Chriſt was Commiſſioned by God to reveal his Will, is (he ſays Page 138.) *only pretended by Chriſtians* ; and the utmoſt he will allow to Chriſtianity, is Page 142. *That it has the faireſt Pretenſions to Revelation of any Religion now in the World*. So that our Saviour has only fair Pretenſions to a Divine Authority, at beſt ; and if this Man lived at *Conſtantinople* as he does in *England*, who knows, whether he might not find out another *Fair Pretender there* ? For Page 136. he tells us, " That " ſomething more eaſie, and more evident is ſtill want- " ing ; and therefore Page 137. he ſolicits Mr. *Lock* to " give us a more perfect Syſtem of the Laws of Na- " tural Religion.

It would Sir (ſaid my Friend) make an Aſs ſpeak again to forbid the madneſs of theſe Prophets. I know not which the Author of this Letter deſerves moſt, our Laughter, our Pity, or our Scorn. This Prodigal has left his Father's Houſe, and ſpent his Subſtance, and would be eating Husks abroad with Swine, rather than the fatted Calf with his Father. It had been enough for Mr. *Lock*, to have preferred him (as he does) to *Grotius*, (for I know no Man of that mind but

but himſelf;) but to eſteem of his Abilities beyond thoſe of our bleſſed Saviour, and all his Apoſtles put together, betrays a Judgment more bewildred, than the Fancies of *Bedlamites* are in Dreams. But the Author of that Letter knew very well, that this Requeſt would undervalue both the Perfection and Authority of the Scriptures; and he had his Cue ſet him (I doubt not) as well as his Forerunner, the Author of the Growth of Deiſm.

It was not fit for that Author, who was ſent out firſt by the Party, to try the ways, to Ride at all Adventures, and therefore he glaſed a little in the Acknowledgment of the Truth of Chriſtianity. The Author of the Letter that comes after him, now the Road is beaten, Rides ſomewhat briſker up againſt Revelation, with his If's and And's, as *If the Hiſtory of the Goſpel be true.* And *if the Pretences of Chriſtianity be well grounded*, &c. And if this comes off as well as the former, I doubt not, but in a little time, we ſhall have a Third ſpur up full ſpeed in the *face of the Chriſtian Religion*, and tell us plainly, "That 'tis a "meer Forgery, and a piece of Prieſt-craft, and that "the *Romans* did but Right, when they puniſhed "Jeſus Chriſt the Patron of it, with the Puniſhment "of a Slave.

For let them pretend what they will of their belief of Chriſtianity, this is their deſign; and the Morals of *Plutarch*, or *Tully*, or *Seneca*, or *Mahomet*, are altogether of as good Authority with them as the Scriptures. For if once you come to talk with them of the myſterious Efficacy of the Sacraments, of the great Ends of our Saviour's Manifeſtation, in his Birth, Life, Death, Reſurrection, and Aſcenſion, which are the great

great Characteriſticks of the Chriſtian Religion, they take their leave of the Scriptures there, and you had as good tell them a Tale out of the Legend of the Sleepers, and they will believe it as ſoon. Theſe, they cry out upon as *unintelligable Myſteries*; not that they are ſo, but are obvious to the Capacity of any Honeſt and Ordinary Chriſtian; but they do not fall within their Scheme, and what they will not believe, they will not underſtand.

Sir, ſaid I, what you have ſaid puts me in mind of what the Author of the Growth of Deiſm ſaith, Page 28. "That he cannot frame to himſelf an Idea, How "the Body and Blood of Chriſt are verily and indeed "received in the Sacrament, when we ſay there is no "other Body there but that of the Bread. The Men "of the Church of *England* tell me (indeed) ſays he, "that they mean it in a ſpiritual ſenſe; but he had "tried, he ſaid, and found it impoſſible to form an "Idea of a Body, verily and indeed in a ſpiritual "ſenſe.

'Tis true, replied my Friend, he does ſo, and with Ignorance enough of the Doctrine of the Church of *England*, and the great Ends of our Saviour's Sufferings. For by theſe words, *That the Body and Blood of Chriſt are verily and indeed taken by the Faithful*, is meant no more, than that all thoſe Bleſſings and Benefits which were purchaſed for us by the Body and Blood of Chriſt, are communicated to all Faithful Receivers, in and by thoſe Elements of Bread and Wine, which are the Real, but Myſtical Body of Chriſt.

Now however this Man, for want of a right Faith of the great Ends of our Saviour's Death, cannot (ſaid he) form to himſelf an Idea thereof; yet, as there

there is no Chriſtian of common capacity but may frame to himſelf a very congruous and familiar Notion of what the Church of *England* means in this Point, ſo is there no Faithful Receiver, but from the Real Preſence of the Inviſibe Power of Chriſt's Spirit quickning and enlivening his Soul by his ſpiritual Graces and Workings, in and by the faithful Reception of thoſe Elements, but can give an Experimental Teſtimony to the truth of it.

Upon what my Friend had ſaid, I told him I was verily ſatisfied now, that theſe men did intend to reduce all Religion to Deiſm; but pray Sir, how do you make it appear, that without a ſtanding Revealed Rule, Mankind will quickly ſink into Atheiſm, or Idolatry? To which he replyed.

Eaſily enough, and in a few words. The beſt way Sir, ſays he to judge what would be, if ſuch things ſhould happen, is by reflecting on what has been, when they did happen. Now Sir, ſaid he, if ever there were any True Deiſm in the world, it was in *Adam's* time; yet if we will believe *Maimonides*, he tells us in the beginning of his firſt Book of Idolatry, that Idolatry began in the days of *Enos*, which was but two hundred and thirty five years after the Creation, ſcarce in thoſe days the Infancy of a man. After the General deluge (a Judgment on all Mankind for this their ſcandalous Apoſtacy) to the days of *Abraham* are not reckoned quite three hundred years, in which time (the Infancy alſo of this ſecond World) Idolatry had not only prevailed amongſt the Ignorant ſort of people, but amongſt the wiſeſt and learnedſt of Men. For Hiſtorians make *Zoroaſter* contemporary with *Abraham*, who firſt ſtarted the

the Worſhip of two Beginnings. And if *Zoroaſter* lived in *Abraham's* Time we may reckon him but a third Generation from *Adam*, *Abraham* being born threeſcore years before the Death of *Noah*, *Noah* above five hundred before the death of *Methuſalem*, and *Methuſalem* two hundred and forty before the Death of *Adam*.

Now if a Man of thoſe great Parts, Wiſdom and Learning which *Zoroaſter* is ſaid to be of (and who could doubtleſs write as good a *Moral as our Author*) was ſo ridiculouſly impoſed upon by the Devil, as to believe and worſhip two Beginnings, what groſs Idolatry muſt the more Ignorant of Mankind lye under (think you) in thoſe Days?

Thus Sir, ſaid my Friend, I have in a few words ſhewn you the ſpeedy Apoſtacy of thoſe Original Deiſts from Almighty God in the very Infancy of Times, after the Creation, and after the Flood; and yet thoſe Primitive Deiſts had ſeveral great advantages, which the Deiſts of theſe later Ages cannot pretend to. As firſt of all Sir, ſaid he,

They had the advantage of *Tradition*, and thereby an eaſie means of a right Information of themſelves in the knowledge of God, and his Worſhip, from *Adam*, the Patriarchs, and their own Fathers.

2ly. They had the advantage of Angelical Meſſengers, and Meſſages, which God vouchſafed them in thoſe days (before he had given them a ſtanding revealed Rule) for the better diſcovery of himſelf, and his Will to them. And laſtly,

They had this advantage alſo, that beſides thoſe Heavenly Annunciators of his Will, God did conſtantly in all Ages raiſe up a *Noah*, a *Lot*, an *Abraham*, or ſome

ſome ſuch Preachers of Righteouſneſs, furniſhing them with Gifts and Abilities to teach, and inſtruct Mankind in the true Knowledge and Worſhip of the Deity, Who, with the other two above mentioned Means and Advantages, might be to Man, inſtead of a written, ſtanding, and revealed Rule and Law.

Now Sir, ſaid he, if notwithſtanding all theſe advantages, both before and after the Flood, theſe Original Deiſts, in the very Infancy of the Times of both, did ſink into ſo groſs Idolatry, as to provoke the Jealouſie of God ſo highly, as to move him once to deſtroy the whole World, except one Family, and afterwards to renounce (as it were) and caſt off all Mankind, except one ſmall Nation: How is it poſſible to imagine, but that the Deiſts of theſe laſt Ages (who can pretend to none of theſe advantages) muſt in a very little time (if once the Light of the Goſpel be extinguiſhed) ſink into utter Darkneſs, and turn as groſs Idolaters as any the *Spaniard* found at *Peru*, or *Mexico*? And this Sir, ſaid he, will more plainly appear if we conſider further, That ſome of theſe Deiſts confeſs, that many of their Brethren are little better than ſo already. For the Author of the Letter to the Deiſts tells us (bewailing the Brotherhood) Page 12. "That many of them have ſuch baſe Idea's of the "Deity, as may have a worſe Influence upon them "than none at all; and that while they did own the "Name of God, they did take away the Thing, and "ſubſtitute a worſe inſtead of it. He tells us Pages 12, and 13. "of the ſeveral Gods theſe Men frame "to themſelves, of the Inconſiſtency of their Notions, "that it would be an endleſs Task to expoſe them; "that two of them did not entirely agree in one Syſtem,

" and that all their Schemes equally lead to Irreli-
" gion, *&c.*

He tells us of the Materialiſts, the Antiprovidentialiſts, the Fataliſts; and we may add, their almoſt infinite Diviſions, and ſub-diviſions, all which lead Naturally to downright Atheiſm, or worſe. For it were better, as *Plutarch* ſays of himſelf, to believe that God never was, than to have baſe and unworthy thoughts of him. But what wickedneſs may not the Fataliſts be guilty of, and charge it upon God when they have done? The Antiprovidentialiſts will quickly have as little regard to God, as they believe he has to them, and the Materialiſts will as ſpeedily fetch their Gods out of their ultramundane Retirements, and ſet them before them in Gold, or Silver, or Braſs, or Wood; and when this is done, 'tis not this Gentleman's ſuperfine Philoſophy in proving the Impoſſibility of *thinking matter* can help it.

Or what if we ſhould allow (ſaid my Friend further) that all Deiſts ſhould agree in a right and true Idea of a God (which will never be) will they therefore all agree in a like, and a right manner of Worſhip? What if they ſhall be to ſeek for a Syſtem of Natural Duties, (as this Author of the Letter acknowledges he himſelf is, Page 135.) " And by conſequence
" run of courſe into ſuch degrees of Superſtition,
" which may (as this Author alſo ſays, Page 50.) be of
" as evil tendency, if not worſe, than abſolute Irre-
" ligion.

So that I ſay Sir, if Mankind have not a fixed Rule and Law, backed by a Divine Authority to ſtand to, they will never ſtand to any thing, but will quickly run into a Thouſand Confuſions of Superſtition and Idc-

Idolatry, both in reſpect of God and his Worſhip. For there is no reaſon, why any one Man ſhould be guided and directed by the Syſtem of another, if he have no Divine Commiſſion from God. For the beſt of Men may be corrupted by Luſt, or Intereſt, and the wiſeſt may be blinded by Ignorance.

But the Precepts of Nature, as they muſt be drawn from long Obſervation of Nature its ſelf, from deep Skill in Philoſophy, and great Strength and Trains of Reaſonings, whereby a Man may be enabled from his general Obſervations of Nature, to deduce particular Rules, eaſie as to their Practice, and familiar as to their Uſe, for all the Exigencies and Neceſſities of Humane Life: As they muſt be drawn from diſtinct, and right Idea's of the Natures of God and Men, that from thence we may receive exact Schemes of the many and even infinite Obligations Man lies under to his Maker, and of the variety (and almoſt infinite too) of Duties and good Offices one Man owes to another; and all this, in plain and eaſie Propoſitions fitted to the Capacities of the meaneſt that will but ſeriouſly attend to them; ſo muſt it all be done by an unbiaſſed Judgment, by an inflexible Honeſty, a moſt profound and univerſal Knowledge both of God and Man, with the infinite Relations they bear to all things elſe in Nature. And where ſhall we find (Sir ſaid he) ſuch a Man, with all theſe Qualifications? Or if we could, how ſhould all Mankind know he has them, except he be ſent from God Divinely inſpired, and his Commiſſion ſealed by Miracles, or ſome other Stamp of the Divinity? Now from what I have ſaid Sir (ſaid my Friend) I conclude, That if the Deiſts before and after the Flood, notwithſtanding thoſe ſeveral advantageous Means

they had of informing themſelves aright of the Nature of God, and his Worſhip, did, for want of a *ſtanding, revealed Rule*, moſt ſcandalouſly Apoſtatize from the Worſhip of the true God, into the groſſeſt Idolatry of the Creature: From this, I ſay, I conclude, That the Deiſts of our days, (who cannot pretend to the Advantages of the former, who do already labour under *unworthy and ſcandalous Notions and Idea's of the Being and Nature of God*, who confeſs themſelves ignorant of the *Duties ariſing from Natural Religion*, and have no Man's Judgment they can rely on, or ſtand to for their better Information therein:) Theſe Deiſts I ſay, muſt of neceſſity in a very little time (if once the Scriptures be caſt off as a Rule of Faith and Manners, and all Footſteps and Remembrances of Chriſtianity worn out) change the Truth of God into a Lie, and in all probability Apoſtatize into ſo ridiculous and multifarious an Idolatry, as to become the Scorn and Laughter of the very *Indians*. And then, ſaid he, the Author of the Growth of Deiſm (if he lives to come up to Parliament in thoſe times) may write us (what I fear his Fingers itch to be at) an *Account of the Growth of Atheiſm in* England. For who can give a better Account of it, than he that has been one great Cauſe of it?

Thus Sir, I have given you my Friends laſt Judgment of your Friend, the Author of the Growth of Deiſm, and his Pamphlet.

Judas. You may well call it his laſt Judgment Sir, for there is Condemnation enough in Conſcience in it.

Tim. You ſeem to Jeſt and be Merry Sir, but I tell you ſeriouſly, that except your Friend mend both his Faith

Faith and Manners, I fear he muſt expect a much greater.

Judas. You ſeem to me Sir, to be wholly of the Judgment of your Friend.

Tim. I confeſs plainly to you Sir, I am; and I think the Author of the Growth of Deiſm would have proved himſelf an honeſter Man, if he had laid by all his *Diſguiſes*, and told the World, that the Judgment of thoſe he calls his Friends, was his own too; For either he thought their Arguments valid or no? If not, why did he not anſwer them? If he did, why did he not own them?

Judas. I ſee Sir, there is little hopes of your Conviction, and therefore I take my leave of you.

Tim. Fare you well Sir; May the *Day-ſpring which from on high hath viſited us, ſo enlighten your Mind, that you may underſtand the Truth aright as it is in Jeſus.*

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